

Failure of Integration

By STANDISH HALL

In the last three years the main thrust of the political action of the blacks has turned from integration to separation. It has become clear, even to unsophisticated blacks, that legislation and court decisions against segregation and racial discrimination are benefiting the Jews and those Negroes alone who had entered the bourgeoisie by adjusting themselves to the Jewish social standards. But the Negro bourgeoisie has been unable to lead the Negro masses because of the unsatisfactory nature of the Jewish social standards. Consequently Jews poured into the best white universities and even into the few good Negro universities, while the percentage of Negro doctors remained unchanged. Jews even boasted quietly that they were the beneficiaries of the Civil Rights Movement, not the Negroes.

This troubling situation was brought to a head by the Israeli War of 1967. After June of that year, a call went out from headquarters of the "Student Non-Violent Coordinating Committee" in Atlanta, Ga. inviting the Negroes to join the Arabs against the oppression of the Jews and condemning them for their attacks on the Arabs and the massacre of unoffending Arab farmers. (see the CONGRESSIONAL RECORD, Aug. 16, 1967). In the meantime Stokely Carmichael had shaken his fist at the integrationist James Meredith on his march from Memphis to Mississippi and proclaimed that what blacks wanted was not integration but power.

As far as the blacks were concerned, power was in the hands of the Jews who dominated housing, education, the mass media of communication, nominees for public office, the police, the courts, commerce and even interfered in the Church. Like the Russian peasants who had pogroms when Alexander II was assassinated, the Negroes rose in major cities, fire bombed and looted Jewish businesses, throwing the Jews out of the communities which they had been exploiting. The Jewish intelligence agents, and their Civil Rights organizations, their sociologists and their economic enterprises were all thrown out together. The position of the Negroes in regard to the Jews was like that of the Russian peasant in Alexander II's time; and the Negroes reacted like the Russians. The loudest protests against this black pogrom came from whites whom the Jews had organized into the Civil Rights Movement.

The cry for Black Power was the first step in Negro separatism. By expelling the Jews from their communities, the Negroes broke off with what is perhaps the dominant spirit of our country and put themselves in a position where they will have to find solutions to their own problems instead of looking to general national solutions. The Jews went off in all directions, screaming for they knew very well that integration was merely a means of luring the Negroes into supporting the STATUS QUO. But as usual the Jews forgot the welfare of the hosts of which they were the parasites and were shocked when their hosts turned on them. Whereupon they cried out that the blacks were racists and nazis, like Hitler.

Forced into responsibility for themselves by the irresponsibility of the Jews, the Negroes demanded the control of their own schools, their own police, and their own institutions, because they are convinced that their own survival as a people depends upon getting rid of Jewish perversions. The Negroes see no means of defending themselves as long as Jews are free to distribute drugs, control the status of individuals through mental health institutions, and promote sex education and pornography. These are conditions which the whites are afraid to attack because they are covered with the shibboleths of "freedom of the press" and "free enterprise." The Negroes also fear the Jews and their dominant culture for various other reasons. The deception as they pretend to help an oppressed race without bringing any effective help is discouraging. The condition of the Negroes in the Jewish dominated slums of northern cities is worse than it ever was in the South. Their drive

for birth control with all manner of untested drugs, their determination to legalize abortion for "non-whites and the poor" while boldly announcing from Israel a drive to raise the level of the numbers of children born even in overcrowded and stolen Arab territory, is certainly not calculated to be reassuring.

Having thrown the Jews out of their communities and withdrawn from the circle of Jewish culture, the Negroes then turned towards foreign affairs, or, more immediately, to the question of the wars which we have been getting into. In the supposition that the Jewish dominated nation would fight wars useful to Jews, the Negroes have declined to participate except where the national interest was clearly at stake. They note the Jewish drive for peace in Annam while calling for war in Palestine. Into this trap the Negroes will not go. They politely propose to sit out the war in Palestine; and the attempt to get us out of the war in Annam leaves them cold. All the vast emotion caused by the peace moratorium in October and November had little effect on the Negroes. This represents one of the most serious setbacks the Jews have yet had in the United States. It never occurred to them that the army they were training on the road from Selma to Montgomery would turn on them in their hour of need and when the new "Kingdom of the Jews" was in sight. If Armageddon is to take place in Palestine, the Negroes want nothing to do with the Jewish side of it. The conflict in the Near East is drawing more and more African youth to the side of the Arabs. The blacks in the United States have been so deceived by the Jews that they will no longer respond to Jewish appeals. The blacks realize that their survival depends on disassociating themselves from the Jews and finding a moral and spiritual standard more suitable to the needs of mankind than the Jews themselves have.

At present the Jews are meeting with greater and greater difficulty manipulating the Negroes. Their last victory over Haynsworth on the grounds that he was against civil rights and anti-labor may be the last time they can use these pretexts. In fact it could be their last victory in the United States should the whites decide, as the blacks have decided to cut off LSD refined in Israel and distributed here by Jews, and other means of destroying offspring before they are born. Unless the whites determine to promote a morally healthy programme for the development of their youth; unless the whites follow Vice-President Agnew's lead and help rescue the mass media from Zionist domination; unless the whites abandon the racism taught them by the Jews; unless they serve notice once and for all that no more ammunition shall be shipped to Israel to fight Arabs and Africans in the Near East and Africa; unless white missionaries break off relations with Jewish business interests in the black communities here and on the continent of Africa; unless white Christians determine to be Christians and, in the spirit of salvation for all, stand up and be counted, unless, like the blacks the whites too break with the Jews; they will run the risk of being sold into slavery as the Jews have sold so many other races into slavery.

Technology being what it is at present, the fundamental Jewish cynicism, the denial of Truth and Justice implicit in the Crucifixion, is a danger to the world. If Jewish cynics dominate the world, life on this planet runs the risk of destruction. Rise up, whites, you have nothing to lose but your sins; and all God's children may be assured of life everlasting. If you decide not to rise up, do not get angry if blacks decide not to wallow in the gutter of prostitution and pornography, drug and contraceptives, money and waste, by which the Jewish masters have controlled mankind through the ages.

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tegration to a fight for survival directed against the very people who had put on the integrationist and Civil Rights movements. The back of the Civil Rights movement was broken by two counter-movements: (1) riots directed at Jewish merchants in the inner city which were wrongly made to appear by the mass media to be directed against all whites; and (2) a blast unleashed from Atlanta, Ga., by the Student Non-Violent Co-ordinating Committee against the Zionist war and the oppression of the Arabs in the summer of 1967.

It is interesting to note that in this fight within the Civil Rights movement between the Jews and the Negroes over the interests and allegiances of the two races, the very conservative whites came to the help of the Jews, although they had been denouncing Jewish-led movements as communist. In short the rejection of Jewish leadership by the Negroes, which signifies a rejection of Jewish supremacy in the United States, and a rejection of government policy whether socialist or capitalist, was reproved by the very whites, some on a Congressional level, some even from the South, whose rights in the United States were being abused by the Jews as well as the rights of the blacks.

Second, it is interesting that the very whites who complained loudest of the conspiracy to take over the economy of the Negroes in the South and in the big cities and integrate it into the national economy by means of the Civil Rights movement were the very ones to defend the Jews when the blacks with their Molotov Cocktails chased the Jews with their capitalist enterprises of pornography and loan-sharking out of the black slums.

Third, these same conservative whites were the first to support the demand for ammunition for Israel to drive Christians and Moslems from Jerusalem.

Fourth, the rise of Black Power is the first action taken by any group in the United States to free a people from Jewish manipulation since the country was founded. Through Black Power which was born on the eve of the Israeli war of 1967, the Negroes in the United States closed the door to Zionist machinations in the lives of Negroes. This interference of Jews among Negroes had been steadily growing since Roosevelt and the Jewish anti-Nazi crusade.

Perhaps continued Negro support for Jewish operations could already have got us into World War III. It is notable that the peace demonstrations of October and November (peace in Annam, that is, but support for Israel) were boycotted by the blacks. The conservatives denounced these demonstrations as communist and revolutionary. And, although even the mass media acknowledged that there was no significant Negro support for these demonstrations, conservatives nevertheless denounced the blacks as revolutionaries, not the Jews who organized them. However, it is possible that, had the Negroes been a party to the demonstrations, the war in Annam might now be over. But also the Third World War might now be on in the Mediterranean.

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